B79-0054 /611 (40)

119

Rough Field Notes

[left for Mar. March 25]

anciently married. A ♂ always seeks a numao for a bride.

sätiᵉ of which ~~is~~ numsotᵉ is almost an equivalent, means [illegible], or partner, relationship ~~not traced~~ necessary.

sätai in direct address, also numaotao.

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hiktcᵉhs 239 ① ④

② täliaxus or täxosmai deer-language

③ ~~toi~~ hai

④ ½ used deer blanket, thy ♂ deer-dressed, made them alive

Here is a [illegible] dance, that at present has me floored. Time is after a busi season. Age [illegible] is about 10, remains such till maybe 20. When I was a lad of about 10 his parents called in all o people, including bus. sts. usually get a quiet [illegible] on such, & make a song, of which words may be any thing, e.g. a small piece of [illegible] but this is rare, a part of an old st. insta such as ——— we hear that when [illegible] born a child "o" go outside & smell a horse like a dog" The parents always choose a [illegible], investigations from their own blood, e.g. golon = beaver, of which o there was, "o good ch[illegible] Peace is coming". o grandmothers make o songs, not o amusement. o nursery rhymes, not o realy, but as young lads & lassies, who are taught o songs by o schoolmistresses. New songs are not made, o grandmothers or mothers hers, & given to a grandchild. The teacher o the visiting musicians & they sing her song, [illegible] & all o children sing, & she dances, doing any type of dance busint dance that she likes. There is no (shaira) about this, & every one enjoys themselves. Food is distributed by o parents. [illegible] It is like busint business in

the town [illegible] stopping [illegible] is when married. Then time to go to (2)

~~t~~ to B is as (A) (not spelling) = favor
(B) he, use a name that came from grandmother, e.g. Mrs. Pollard's was ~~bpzzm~~ or other old person
to ~~zzwas~~, & he (stalk) of (A)

that they go from house to house on successive nights, & in each as each song is sung a (1) dances. The choir includes little girls, & if some dance as al xolta there is (2) [illegible]. There is only one song for each lad: often a name & these are derived from a circle. Last year a some songs are spoken. ~~xtu~~ February is a month for these [illegible], & they bob up almost every night. Some good food is saved up for these dances.

End of this.

~~for~~

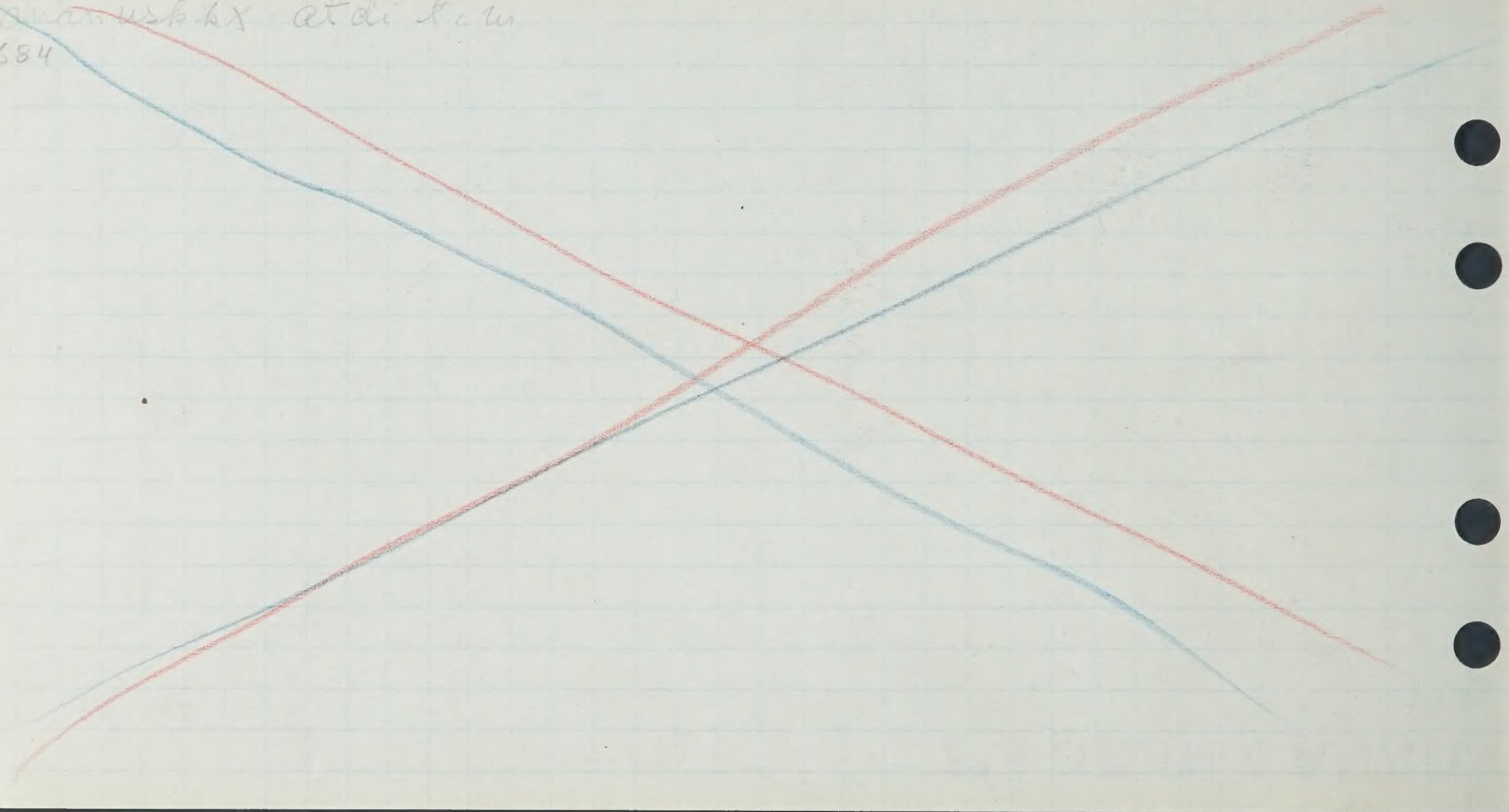
(C)
t & t c mtms o k x was [illegible] = February, a time of pursuit hunt]

Notes

When this moon is full it is time for (C), i.e. an unclean [illegible] is staged by a (1). Yo tyi be healthy and wish to give for his child a (C) he will so clevicle perhaps early in Winter. He & other relatives of a lad will start making model canoes, bows, arrows, baskets, mats, & other carpenter jobs. It should be a week to start a lad out. When all ready it is [illegible] in Feb.

Then all a (1) are called in. An alk (one of a lads) calls all a (1), not the

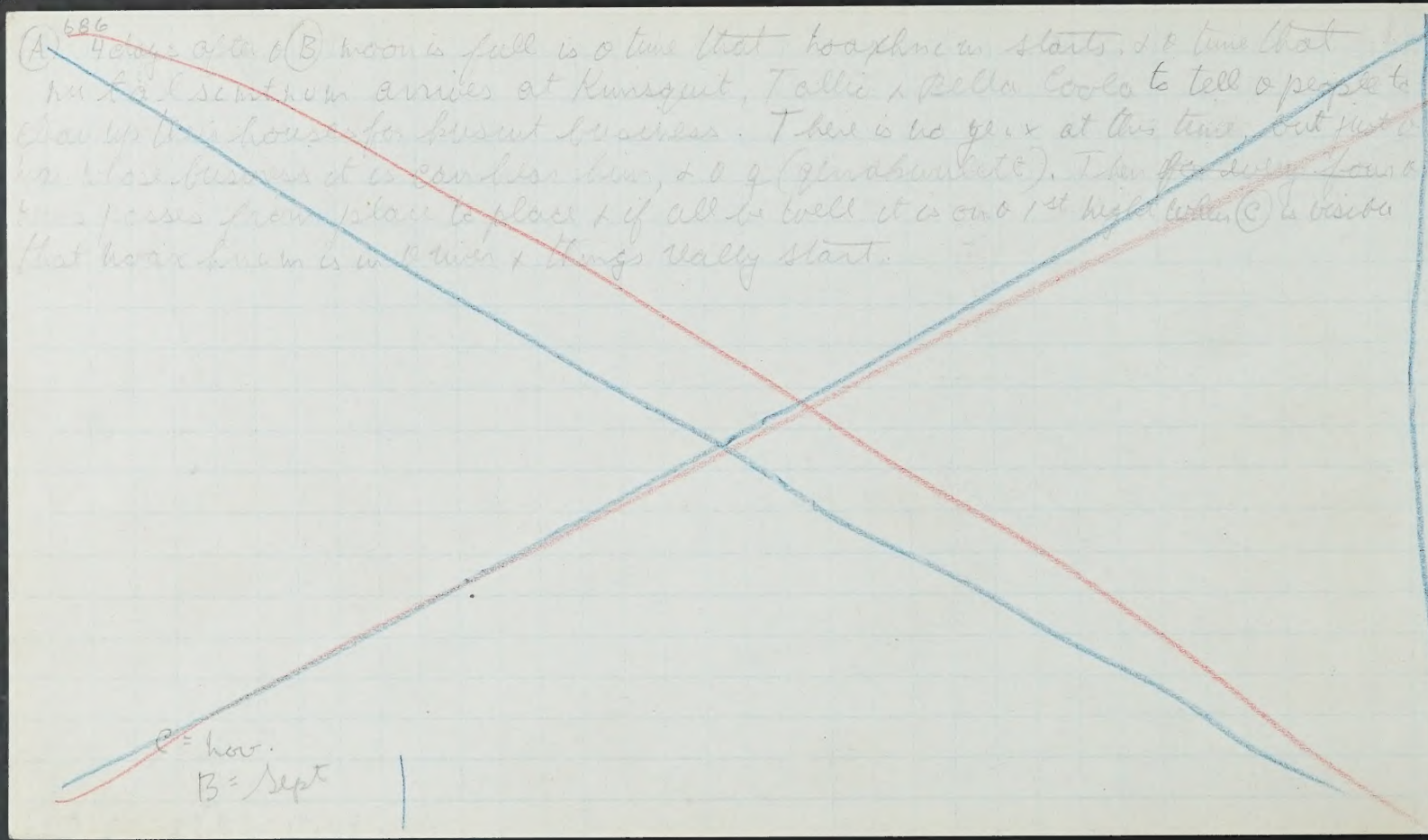
684



a walk or a subscript, & they go to his house. Here a donor, aided by his family, parents & other relatives, assists the donor in giving out his goods — on a strict principle, i.e. first paying first those who had given most to him. ✝ J.P. says that a songs used were like those of scouts in that but obviously does not know much about it, but it was an (A), i.e. a picture, or an imitation of a real event.

After the goods distribution children go outside & parade up & down a sidewalk singing all about & raising a deal of a row. One night completes a show. Only a stated number can do so, hence there may be several in one year, or again none at all — it is all a gamble. January is the month for children, & November for this. The basis of a songs is humourous, but they include parts of a Te Deum.

Play business.


(A) 686 4 days after (B) moon is full is 0 time that hoaphne in starts. 0 time that
hu ka I sch from arrives at Kunsquit, Tallic & Bella Coola to tell o people to
Clear up (i) house for biscuit b arriers. There is no gi x at this time, but Hu ka
in blue blossoms at is con bis time, & 0 g (glandsunkett). Then after dusky Lows o
the - posse from place to place & if all be well it is on 0 1st high tide. (C) is visible
that hoax known is in prison & things really start.
C = hoo.
B = Sept
I left fo
hoax.
Apr. 25

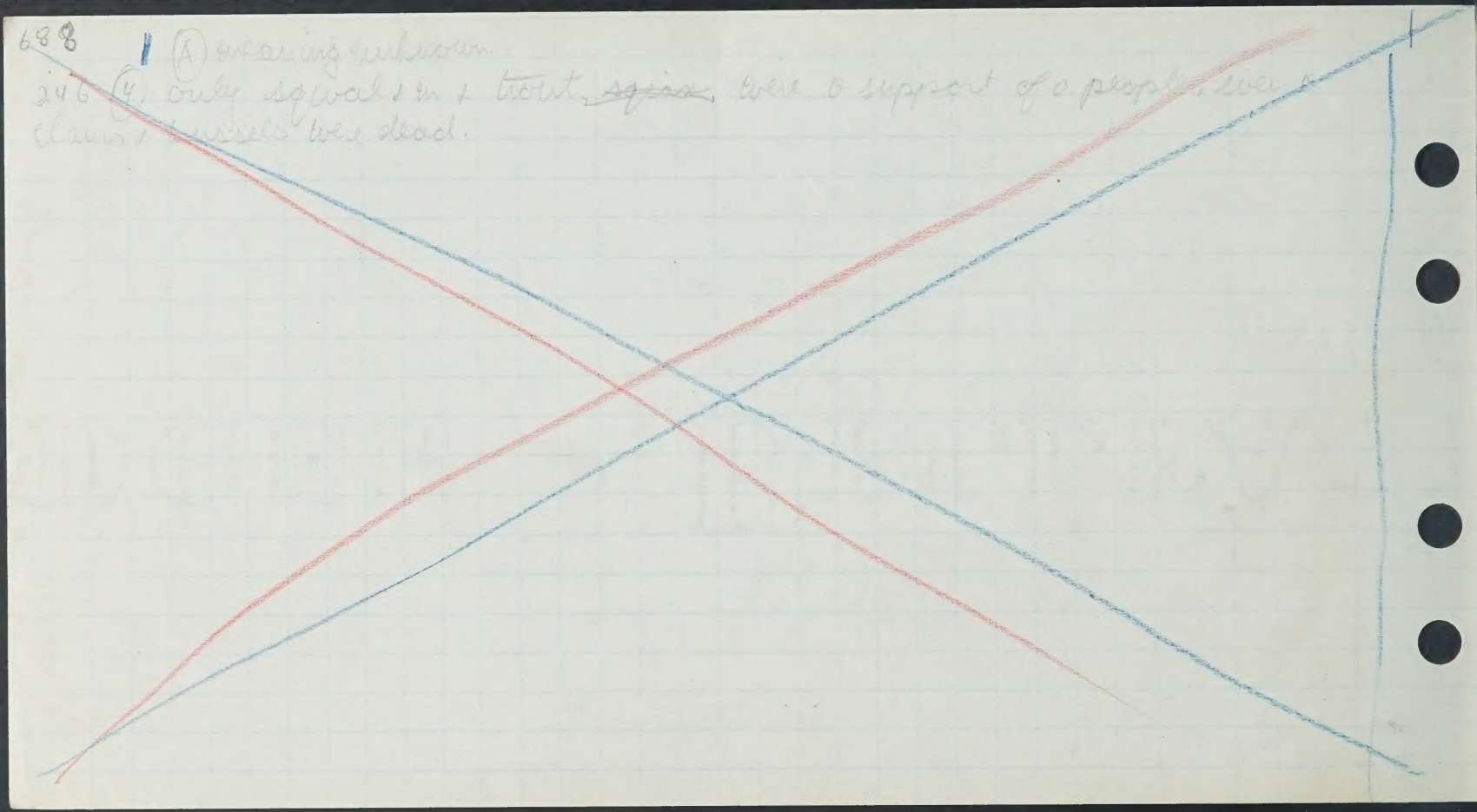
July = sipäl ʊntoɬ = "ɔ time for ~~salmon~~ sockeye goingup ɔ rivers"
August = ~~sii~~ si ɔ lilt = "ɔ time for ~~Elog~~ salmon"
Sept = si i swaistl = "ɔ time for eating bohos"
Oct = si gäl x ɔm = "ɔ time for gathering ~~spawn~~ spwaɔm
Nov. = sxs i cte = "ɔ time for fusut"
Dec = si i wyt = "sit down"; i.e. when ɔ suckers.
Jan = sx wɔll x mɔn = "~~ɔ sit time of food~~ "that sweeps away ɔ food
or sx lilt = "dogy moon"
Feb a ɔ ɔnstimit = "facing both ways" i.e. ½ ~~ɔt~~ to summer & ½ to winter
Mar si a ɡ ɔ m = "when herring spawn." a ɡ ɔ m = herring spawn.
April si ~~ɬ~~ yul ~~cx~~ = "time ~~for~~ ɬ "yulcx", i.e. making salmon ɬ.
May sinomʊ ɔ ɬ = "time for ~~Nomwɔɬ~~ Nomwɔɬ" i.e. run of olachens
June si isämt = "time for eating spring"

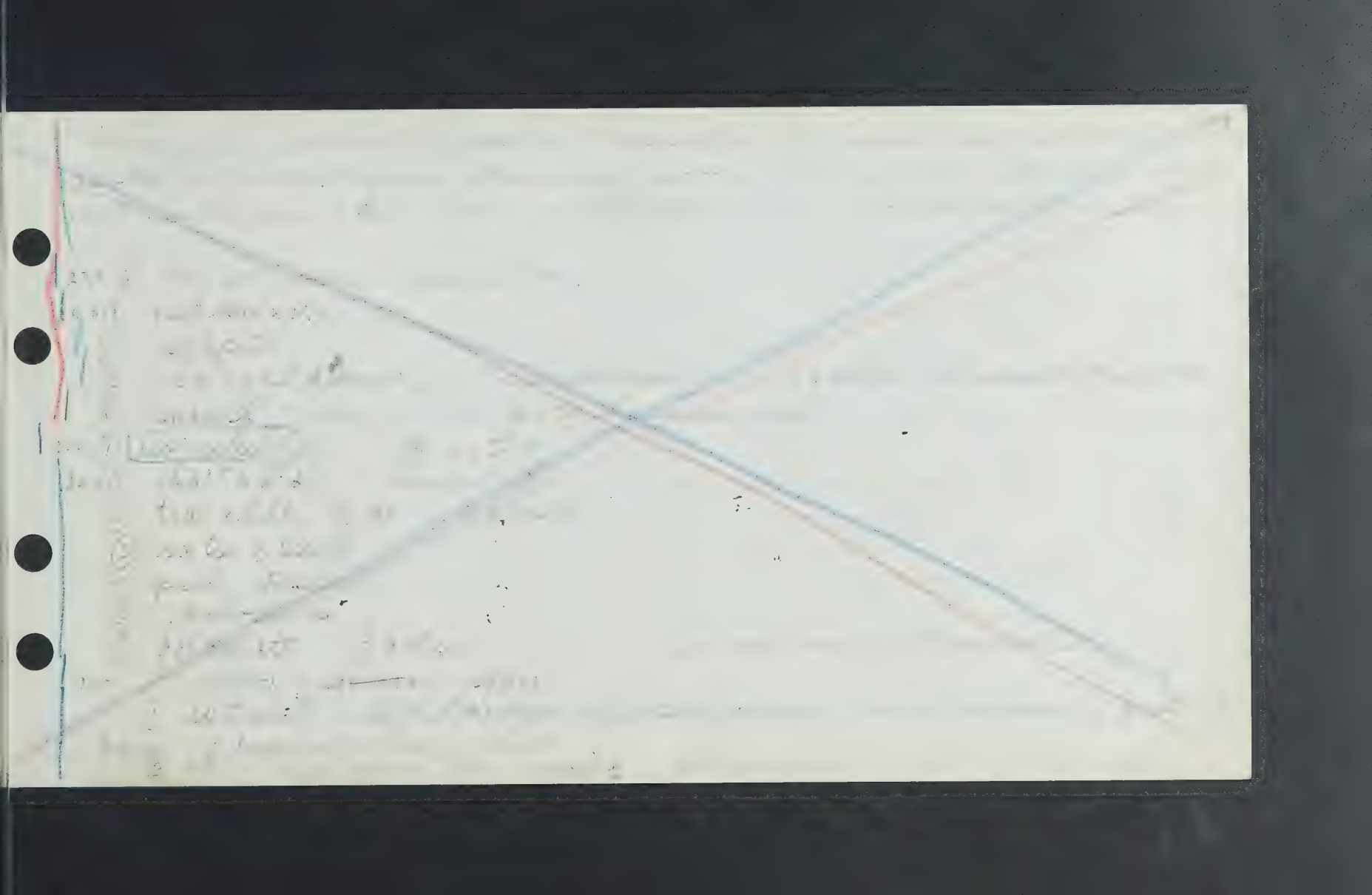
Magnusmeɬte ɔa sonxwɔɬ = 1 year.

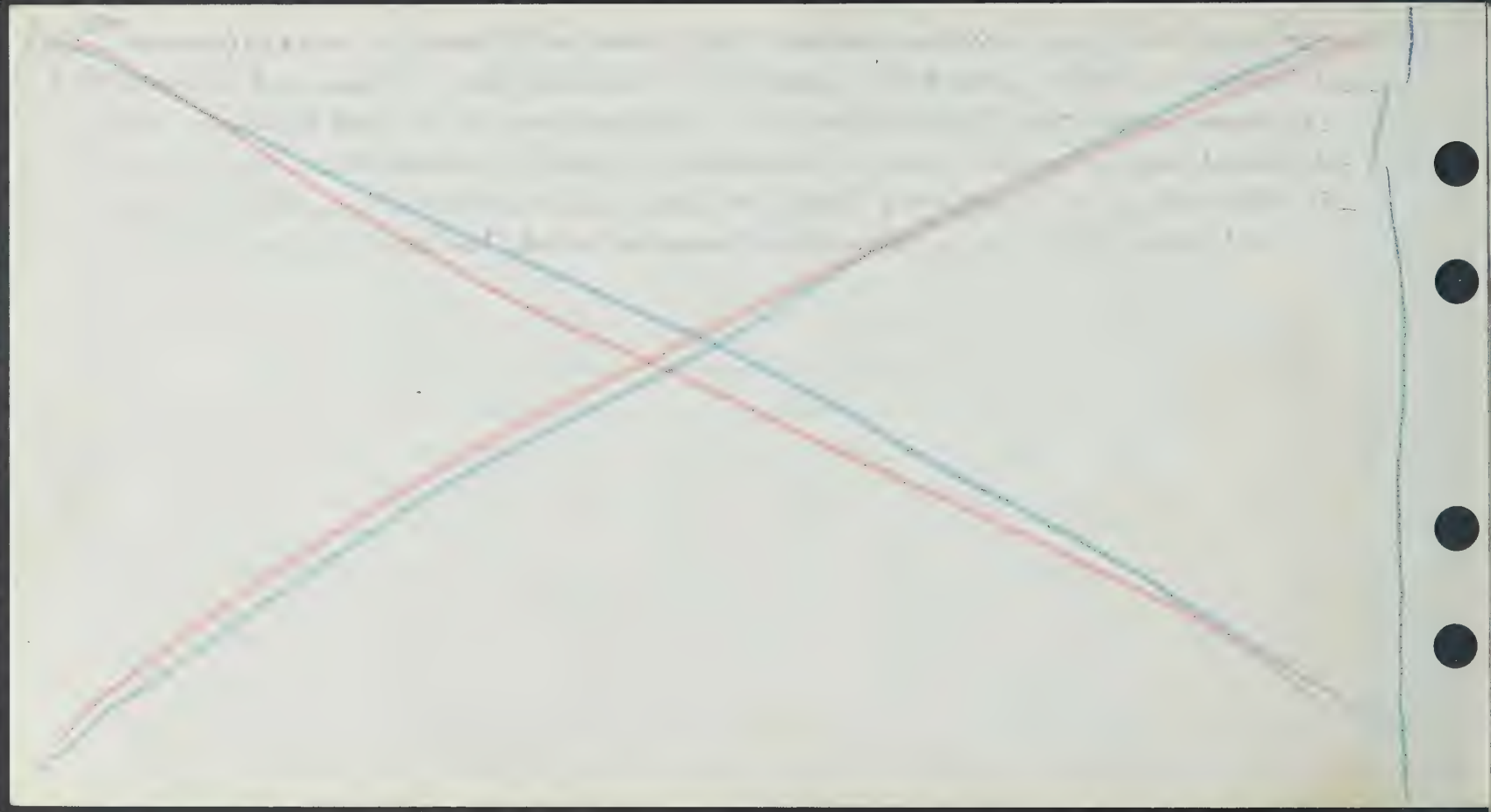
There were professional calendarmen who counted ɔ moons, when the trouble came was ~~i~~ at ɔ winter solstice, when ɔ moon was divided into two sections.

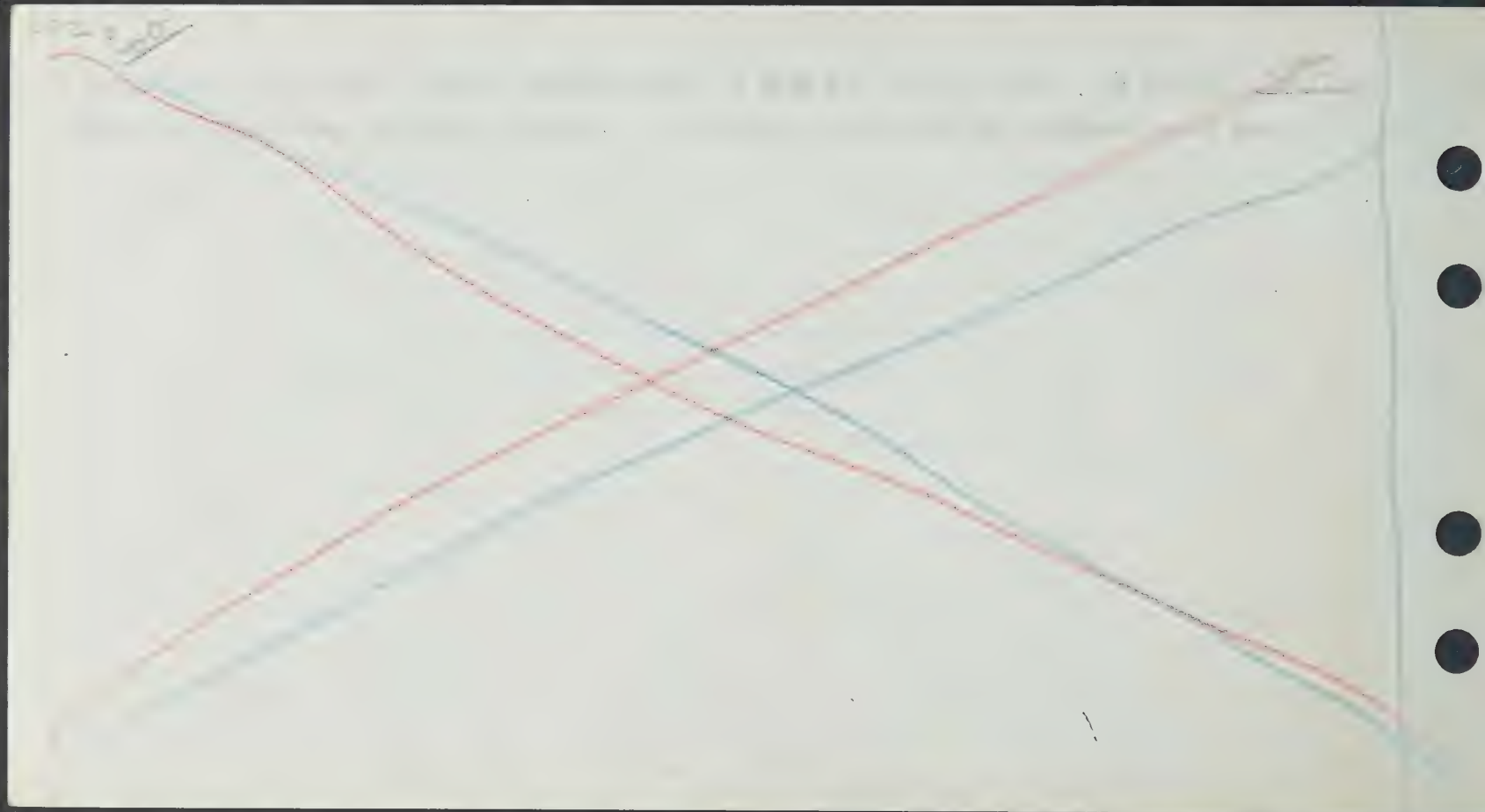
688

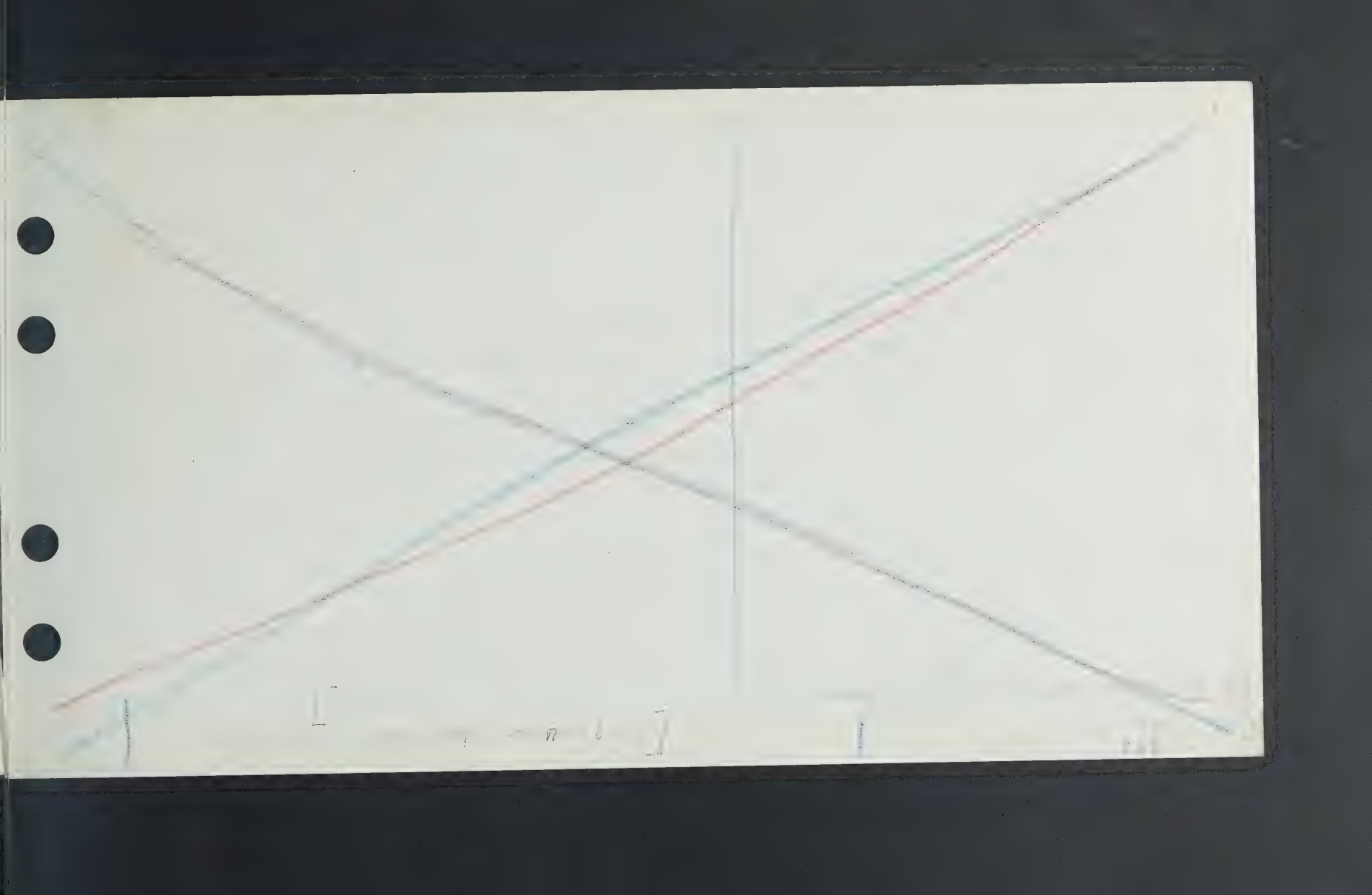
246 (A) wearing turbaren.
(4) only squeal in front were a support of a people, two
claws / vessels were dead.

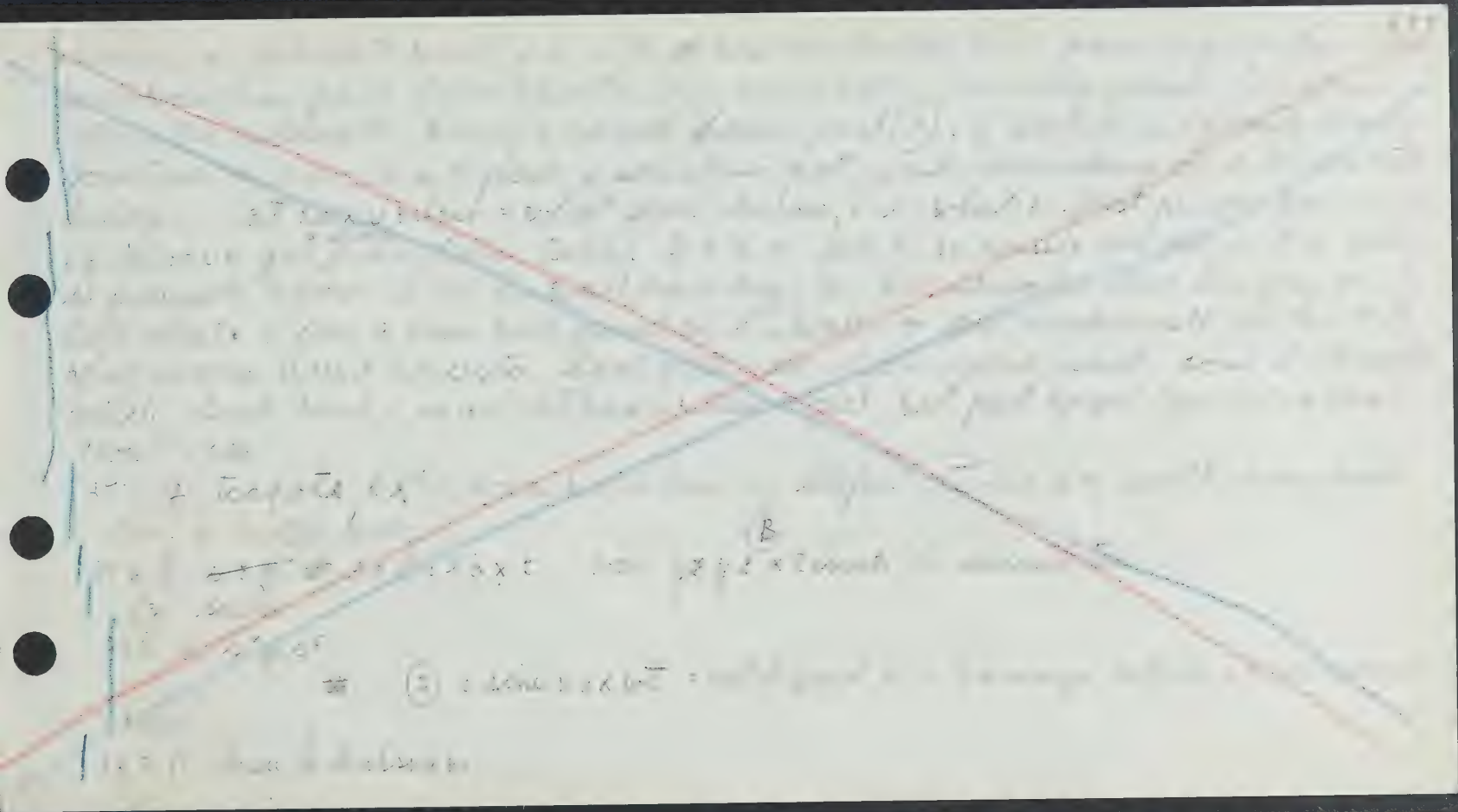


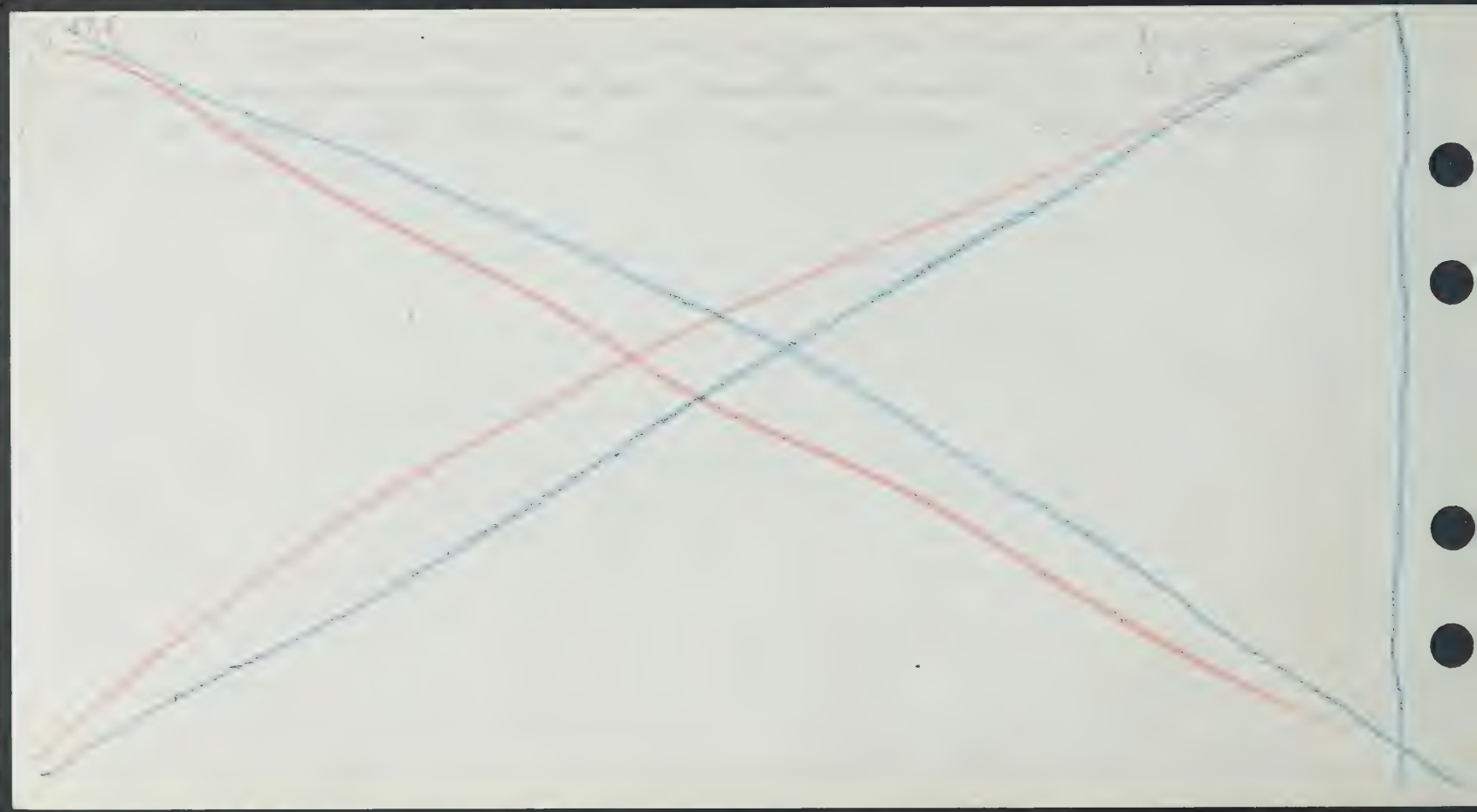


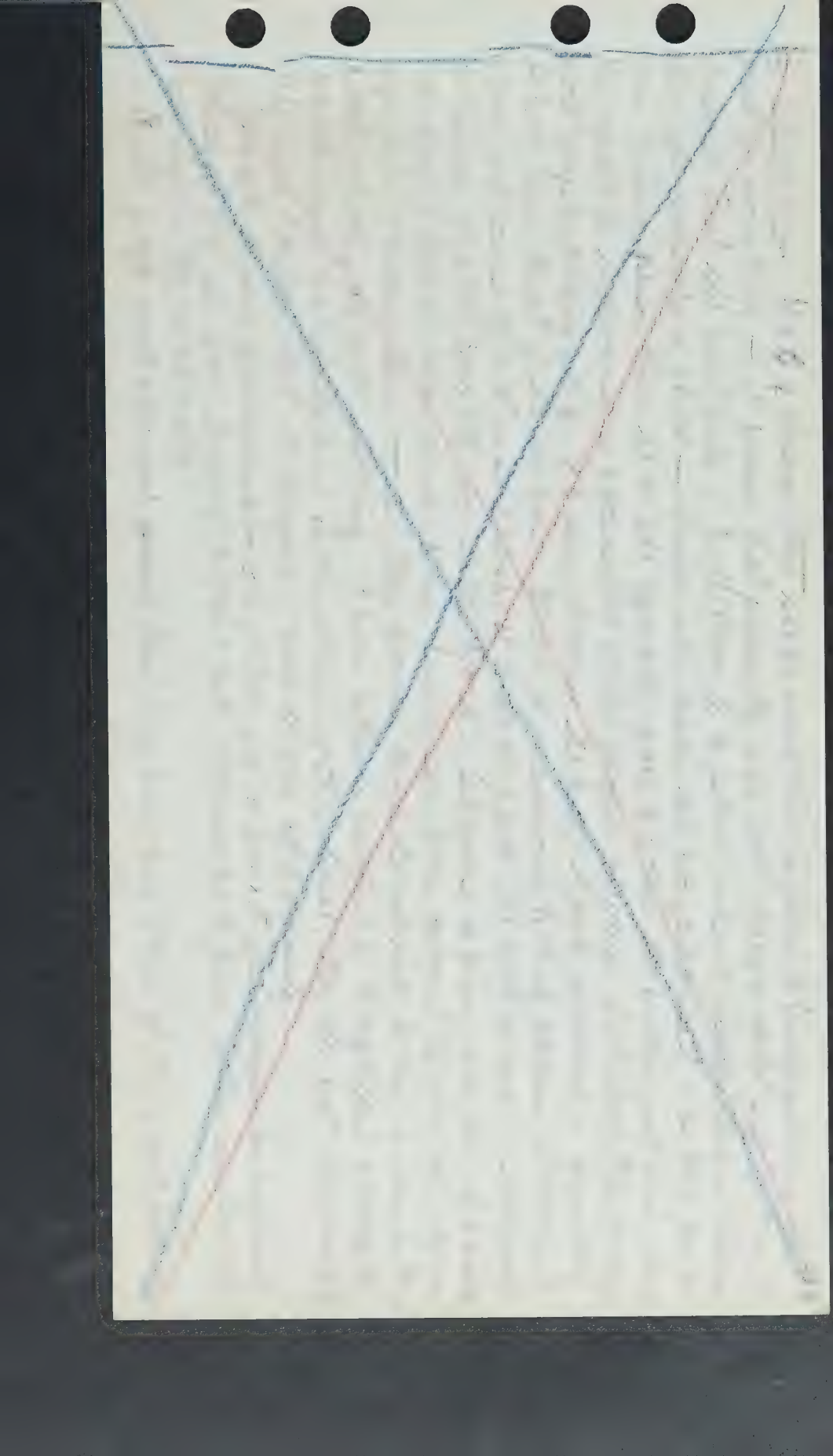


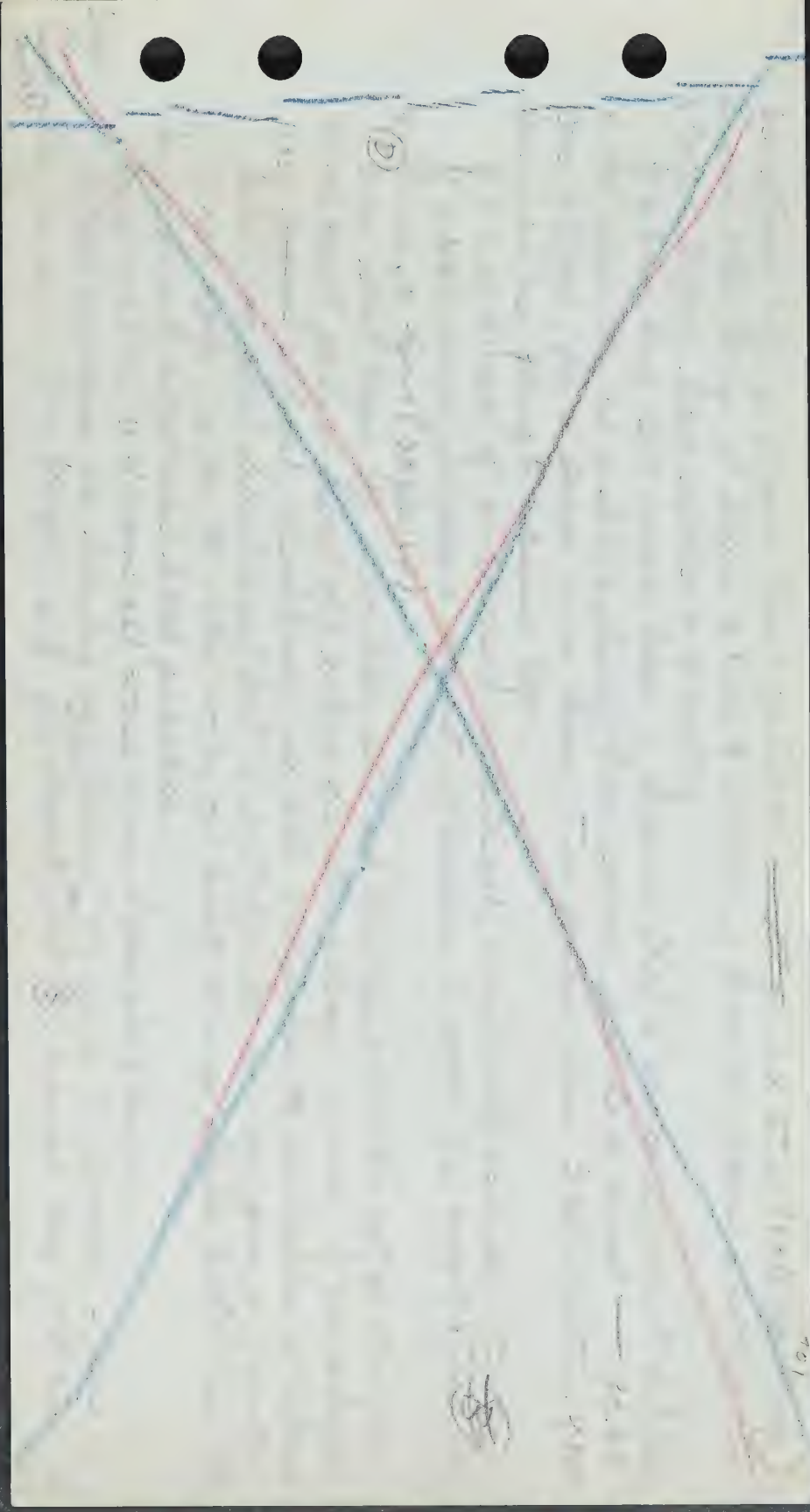


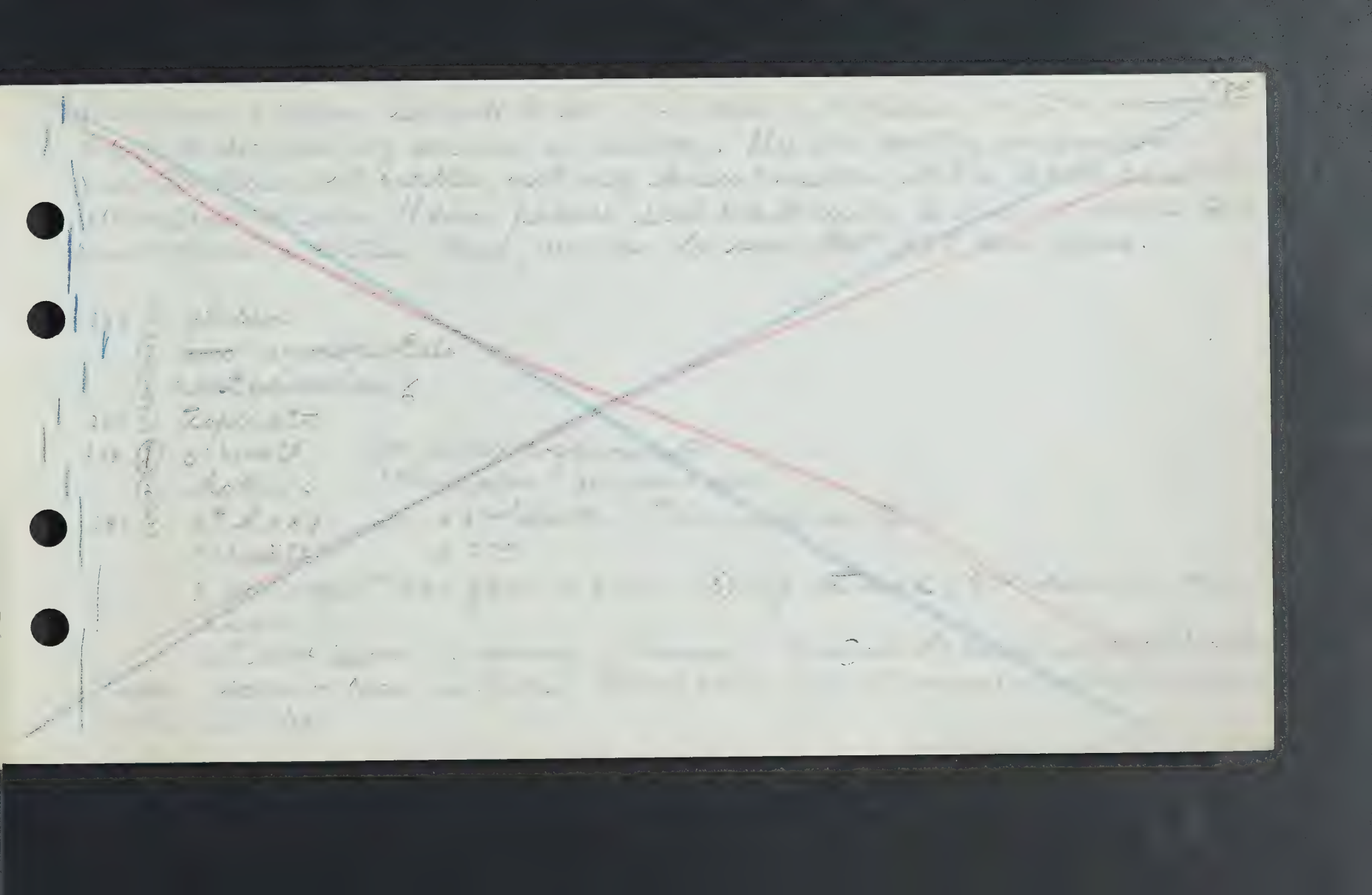


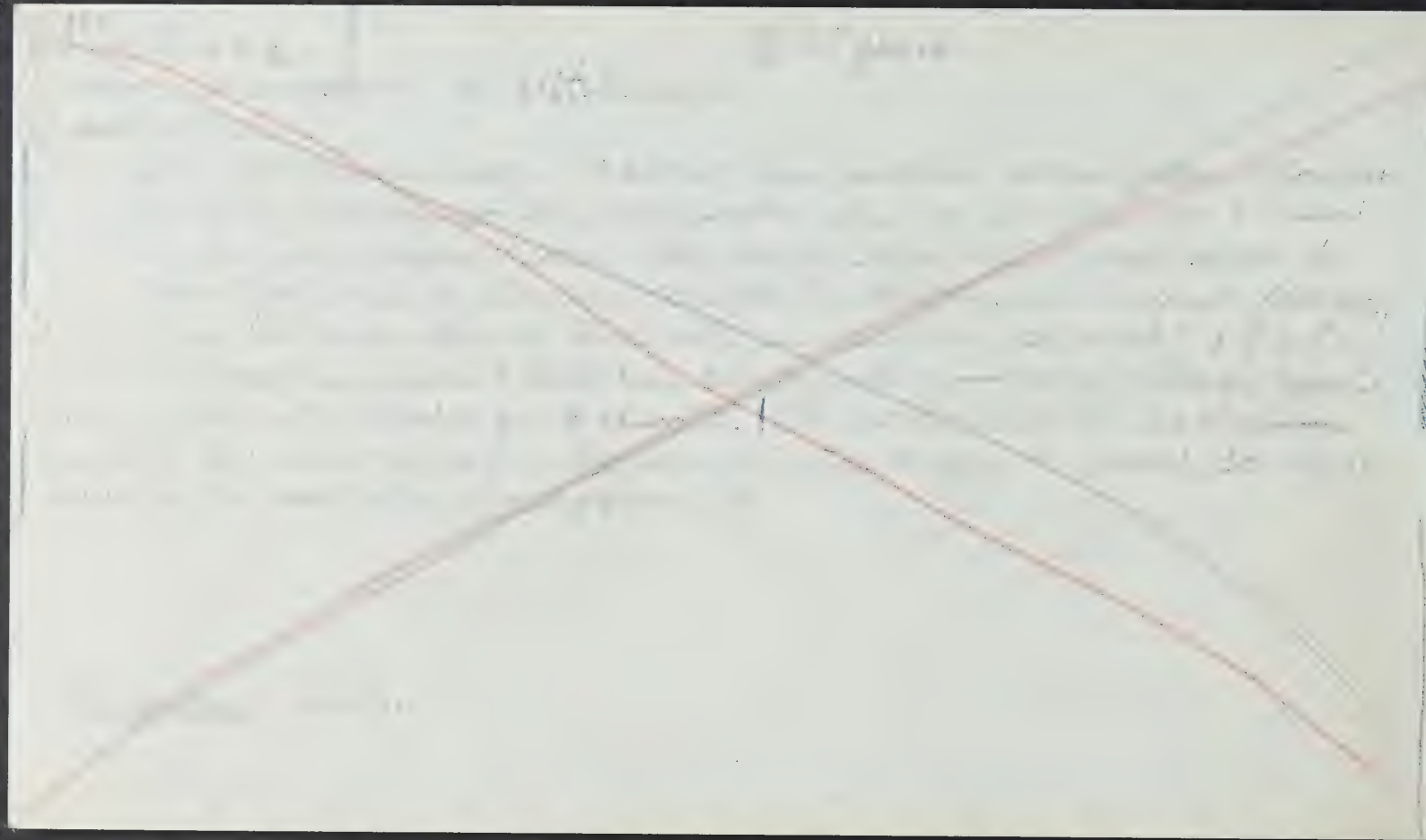












no man can really succeed in anything without o help of sut in some form. e.g. one man may get supernatural aid in making a fish dam, another get sog+ for hunting + so forth. Carpenters when making a canoe would sometimes as they drew near a place hear adze beats, + would stay away; they knew they were caused by (A), i.e. o teacher or model maker of carpenters. As to how even a single man can succeed in making a huge canoe if (A), ~~one of the~~ help him — (A) is one of o supernatural carpenters, but we do not know which. Just 40 years ago a canoe-maker (B), named (C), was making a huge ocean canoe at Restoration Bay + wished it to be turned over — he heard o voices of people + when he arrived, it was over. He had been helped by (A). Canoe-making is not a sna'nsta right, as is allumsta, but it a father rarely teaches his son. But it is known from Sc'nsmas, as o q to his gave birth to dogs had a bitch till one of her sons that he would be a carpenter. But no man can make a canoe unless Gulatinut comes in his ancestral sna'nsta, i.e. no matter how much + without Gulatinut in his ancestral story.

288 (2) sidäx̣u

(3) tokwa. or o tokwye

(4) t'x̣ax̣ni.

289 (2) (1) They went off in disgust, + a bad temper.

290 (1) ~~hi~~ h+ Pixhukta. There were only 4 berries put into o (1), but though they

708

(R) o sx tlodjit. Jim was once hunting with some others when a certain [illegible] woke them saying he was afraid; he had dreampt that one of [illegible] was drowned. Accordingly they were all afraid, & presently canoe [illegible] which broke. At once they dashed ashore, & presently the canoe was broken in two, but for the warning they would have been drowned. This man had many visions both women, i.e. he was a (R) & capable of receiving important dreams.

(Name) (Type name)

talk. Not long ago, perhaps 100 years ago, a certain Gohanne, Ho'gwot was [illegible] at Soskwanuts, on Lavisher Channel of King Island, when a ♀ [illegible] & warmed her cope & herself at [illegible]. He knew at once she was a copse [illegible] face was green: being bold, he asked her what she wanted, "I have been [illegible] mussels, but have failed" she replied. Swiftly she vanished. This was [illegible] power of death.

note Before a sweat-pot there were many dreams of fire, hence it has been assumed that fire means SP.

note If a ♀ dreams of a dead person, soon she will be pregnant, & give birth to a person of whom she has dreampt — who often then is called (Hela), & receives [illegible] name. Often told by holes in ears, though a dimple is enough, as [illegible]

said nothing ~~this~~ à t ɣuntam's wife at once understood What they were thinking & told them they could not finish up o goods. This was true. The thimbles were worth for a shirt, no thimbles were used Anciently, it was merely that a dish offered to them was so small that it resembled a thimble.

290 (2). Name for golden, perhaps sisnäx, also called ɣamai ts, but better to say, not known, ~~GOLD~~ may be rationalising. Often in Bella Coola a ɣ was merely referred to as ~~G~~ W of so-x-so.

(3) sk ä t utslaix. Algunta's eye-lashes.

(4) he rubbed their eyes so they could.

(5) tɛ ulai

(6) staolt

(7) sɛ̀ q m ɬ

(8) spu x

291 (1) o stcätibɛ̀ q w, meaning "a lake in o head"

293 (1) nus a t ä a = where o stones are

nusɛ̀ watnaista = where everything was begun.

nus ɬ ät n c ista = Whence come the falling down. (refers to snow ista)

nust c m näm c ista = where people were made

~~nusätgu~~ nusät ɣuntamista = where at ɣuntam speaks.

710

ixilgottäm is another name for ät gunta·n, meaning o boss | sex-s ex-
Tsalai·t subordinate to him, but none o less can interrupt & stop his speeches
& feats (note

One time ST became weary of running o sun, which is like a huge boat with
windows, & asked (Toba) to assume o job. O latter consented but ran it too
close to earth that o rivers & ocean boiled & all people were killed, except those
who were saved by a pubescent ♀ in her house — or rather all o pubescent girls
saved their families. This time o animals were burnt, as elsewhere described,
& also clams where they spit. This story is to account for name for Jessie, whose
Haida is "Toba was once o sun"!

hoth Ttoh or entl-tl is sun for Haida

tatu tatuing was done by both sexes, but not v often, on chest & arms. A
woman Haida if she o ℓ c received. he tatued self on chest, whereas we do it on biceps.
Only simple patterns used by us, e.g. Jim would put a raven on right breast, I
an eagle on left breast